857 buffalo cow, dried and stuffed. This type they would bounce and
526 kick. A popular game played among girls in spring was as follows. The girls holding hands formed a big ring. One girl in the center would have a ball. She would throw it at anyone in the ring. When she hit her chosen victim on the chest with the ball, the girls let go of each other's hands and each ran for a piece of buffalo chip where she would be "safe." [8]

A game played by boys and girls together in the evening was as follows. The children would line up according to size behind the tallest boy who would have in his hand a stick which was smouldering at the end. Each child held on tightly to the one in front of him. The boy holding the stick would try to touch the smallest child at the end of the line. The line would writhe as big sparks would fly and sometimes hair got singed. One old woman, recalling this game, remarked: "I don't know when we would get to bed, we had such a good time!"

Sometimes the children would send one of the group on an er-
857 rand. Those who stayed behind would wet their hands with their
524 tongues and say: "We will watch this to see if it takes you a long time or not." If their hands were still wet when the member of the group returned, they decided that he had done the errand very quickly.

When there were pretty clouds in the sky a little girl might point one out to the other children and tell them to watch it. Then she would stand at the bank of the river, bending over at the waist and violently flinging her arms from side to side while sing-
[821 ing. The others would watch the cloud and tell her that it was dis-
789 appearing and soon it would be gone. "They used to think they could make the cloud disappear by singing that song."

If a group of girls were playing together and some one boy, say
● [576] from seven to nine years old, would butt in, the girls would all sit down to show that they resented the intrusion. If the boy did not leave, the girls would then form a circle around him and sing a derisive song. Thus the boy would be shamed and run off. The opportunity for this did not occur very often, since boys from about the age of seven usually went off to be by themselves

[8] For description of ball games and illustration of type of football, see Kroeber, 1908, fig. 23.

1: Kroeber E-5 (1901) 1908
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551 Names were given to children very soon after birth. Names were frequently changed and given away. A man would receive his father's name
553 from the latter, or would take it after his death. If a child were sickly, a relative, such as a grandfather, sometimes gave him another name. A sick person sometimes also took a new name in order to recover. Renowned warriors sometimes gave away their names to young men. They might retain the same name for themselves, or take a new one. One very aged man gave away his name to a young man, telling him, "I give you my name in order that you may have as long a life as I." This was done without the occasion or accompaniment of a ceremony.

There seems to have been no prohibition against mentioning the name of the dead, nor even any reluctance on the matter. Some people, however, were ashamed to speak their own names.

551 Twins, called niiçan, were named, if boys, respectively Kaaen and Niiça[n].
845 The latter name, however, was not always used, an ordinary name being given instead. Girl twins were not called by these names.

302 The hair was formerly worn in braids, as at present customary among the Plains tribes, but also erect over the forehead. The women wore their
[765] hair either in braids or sometimes loose. In mourning, the hair, especially of the women, was cut about halfway across the cheek.

304 Ear-piercing, which among the Arapaho is performed on ceremonial occasions, and is itself accompanied with ceremony and giving of presents, was said among the Gros Ventre to be unaccompanied by special ceremonial actions. A woman or any one else does the piercing.

857 Boys who were herding horses sometimes took off their clothes and
673 daubed themselves with mud until they were unrecognizable. They painted their horses, and made shields of willow. Then they came to the camp,
868 mounted or on foot, to steal meat. Approaching the camp like a war-party, they would select the best meat hanging outdoors, charge on it, take it, and run. The old men and women and children chased them with clubs, but of course without success. The boys would go back to where they were herding, and have a feast.

576 The Gros Ventre say that both hand-shaking and kissing are aboriginal with them.

GAMES.

524 A common cup-and-ball game called tsöötskuutja[n] ("throw in") consisted of four hollow deer or antelope leg bones, each about two inches long, attached to a string passing through them, at the end of which there was a needle eight or ten inches long. This game appears to be identical with

1: Kroeber E-5 (1901) 1908
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796 successful and happy in this world, in acquiring wealth and in living a long life. Then the old man pointed the pipe east, south, west, north, and up, lit it, and smoked it. Then wiping it, and dropping the ashes out of it, he held the pipe up toward the sky, and prayed for his "grand-daughter," then laid it on the ground. The woman was naked, except for her robe. She then begged the old man to give her the medicine called tawaanas88 (the Arapaho hâ'awaanaxu). It is said that sometimes the old man gave her none, but undoubtedly it was customary for him to give it to her. Only a small piece was used.

After this the women returned to the dancing-lodge, where their husbands were waiting for them. They did not go together, but singly. A boy or young man had been selected to stand outside the door, and watch for the women returning. As a woman came near enough to be recognized, he called into the lodge that she was coming, whereupon the dancers came out. Her husband and all the others kissed her. Her husband [576] kissed the "grandfather" also. One by one the other women came back, and were received in the same way. If the woman had received medicine, she gave half to her husband. He chewed it up, and then rubbed himself over his body with it.

For four nights this appears to have been done. On all but the last night, it is said, that, on the return of the women, they and their husbands left the lodge and returned to their tents to sleep, to be painted again next morning. The last night, after the women and their "grandfathers" had returned, the old men picked out from the row of bows their "grandsons'," and, standing north and south of the fire, danced, holding the bows; their "grandsons" meanwhile dancing with them, but the women sitting in their places.

These observances connected with the giving of medicine by the "grandfathers" to the dancers' wives are found, without essential modification, in the three following dances, as well as in this. It will be seen that they are considerably more developed than the corresponding practices among the Arapaho.[1]

[114 171]

[1] In the Arapaho crazy and dog dances the procedure is not carried quite so far. Dorsey has described almost the same practice as occurring in the Arapaho sun-dance. What takes place on this occasion in the Arapaho crazy and dog dances has been summarized in Vol. XVIII, pp. 193, 200, of the Bulletin of the American Museum of Natural History. The following somewhat more precise account is appended for comparison with the Gros Ventre. The "grandfather" and the dancer's wife (who is naked, except, presumably, for a robe) go off. As or before they go it is said aloud, "He gives his wife away." She is given, theoretically, not to her husband's ceremonial "grandfather," but to "the four old men" that play a part in esoteric Arapaho ritual. The woman prays, asking the old man for life. He spits medicine on the ground four times, once for each of the four old men. She lies down before him, stretching her legs and arms, facing him. He asks "the grandfather above" — apparently "our father" — to look, and puts away his desire. Restraining himself, he covers her with a robe, draws her up, and leads her back, pushing her gently before him. When she rejoins her husband, the latter says, "Hahô'u" ("thanks") four times. That this custom of the Arapaho and Gros Ventre is not confined to them, is evident from a well-known passage in Lewis and Clark.

3: Cooper E-5 (1938-1940) 1957
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793 784 blew medicine on the woman who then recovered. If you even passed in front of the keeper, you would "drop in a cramp."

Food offered in the keeper's lodge, even on a purely social and informal occasion, had to be eaten there and could not be taken out unless some one told a personal war-deed. This taboo applied even to an ex-keeper guest, although not to the actual keeper's [576] children. The keeper could break up the gathering by emptying his own pipe—a recognized Gros Ventre convention for hosts.

[821] If anybody threw water at the keeper or hit him with water, this would cause rain.

Where a group of men were seated in a row or crescent having a purely social smoke, the general procedure was as previously described. If the Pipe keeper were one of the group, the man passing the pipe to him on either the clockwise or return circuit would first make a gesture with it "to the rear between himself and the keeper," if you didn't do that the keeper would not accept it.

The powers of the Feathered Pipe keeper and co-keeper specifically recorded by us were similar, apart from control of storm, rain and flood and, as far as they went, to those of the Flat Pipe keeper and co-keeper. The weather control powers will be described later under Feathered Pipe ritual.

[753] Anyone who stepped in the track of the keeper or co-keeper got a fit, for the soles of their moccasins were kept treated with wild parsley.

The keeper and co-keeper acquired by reason of their office certain doctoring powers.

787 793 The keeper had marked dreaming and forecasting powers, just as the Flat Pipe keeper had, and his dreams when told to the people were "big news." In a dream he would, for instance, see animals fighting the Gros Ventres and this would be a warning to a war-raiding party to act discreetly. He would foretell from his dreams who would win in a prospective battle and how many would be killed. At the time the Flat Pipe was captured by the Assiniboine (see No. 8 in Appendix), the Feathered Pipe owner was fore-warned by the Pipe in a dream and he and his party escaped. If the keeper had a dream that foreboded evil fortune he would on waking talk to the Pipe and ask it not to let the evil

3; Cooper E-5 (1938-1940) 1957
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*796 608 When, consequently, a Crazy Dance was in the offing, older men who learned that they might be asked to be ritual grandfathers were very apt to run away and hide. But they could not sleep forever out on the hills, and when they came home, they would be stalked and caught by surprise, by day or night, and offered a pipe by an individual or group of two to four who intended to participate in the coming Dance. The group had secretly convened and decided on their grandfather. Finally bringing a filled pipe with them they would go to his lodge and walk in. The older man would then be practically trapped, for in accordance with the general Gros Ventre pattern an offered pipe could hardly be refused. He might wilt and long hesitate, sitting with bowed head while the visitors entreated him to accept and to help them carry out their part in the Dance. [576]

If on any occasion in the past he had had sex relations with any of these men's wives, either before or after their marriage to them, he would, when offered the pipe, be sacredly obligated to make indirect confession of the fact by refusing the pipe and saying to them (or to the individual young man, if the latter was alone), "My grandchildren, you are stillborn. I cannot serve as your grandfather," or "Go to somebody else. She is not your wife," or using some similar circumlocution. Such a reply might cause great embarrassment and worry to the young man, who perhaps had never suspected his wife."[1] Failure to confess would be "something wrong, a violation of belief or important custom" and would be followed by misfortune, even early death.

If when offered the pipe, stem first, the older man accepted it, and with it the office of grandfather, he would get up and say to the offerer: "All right, we will go outside." After they got outside the lodge the old man would say: "Now, young man, face east." The older man would stand behind him, holding the pipe stem up, and pronounce the vow, "A woman is being offered so that such-and-such a person will recover from sickness and get well. We are going to have a Crazy Dance. He [the young man]

[171]

[1] The Arapaho custom in this matter was quite similar, we were told by an Arapaho woman, the widow of a Gros Ventre, who was present while we were discussing the point.

3: Cooper E-5 (1938-1940) 1957
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upward or downward but to the hill, with a ritual gesture and would make his request direct to the one or ones inhabiting the hill or mountain top and tell this one or these ones what [power] he actually wanted."

In all the above the quester was following the general ritual and social Gros Ventre pattern for making requests. Such was the ritual pattern in prayer with a pipe. And whenever a pipe was offered to a fellow-tribesman it was offered with the stem toward him. The offering of a pipe to another when asking something of him was an "emphatic way of pleading." Thomas Main here remarked: "If I wanted to borrow money of another and were afraid my request would not be granted, I might offer him a pipe when asking for the loan and so reinforce my request."

Bull Lodge, when seeking power on a butte, made offerings of material goods and of the first joint of his left little finger. Little Man made offerings of a bit or bits of his flesh.

While up on the mountains the quester, alone and praying and concentrating his thoughts on his quest, would fast, neither eating or drinking, and would walk around crying, shedding real tears. He, or the man who had first accompanied him to the spot and then left him, would make a rude sleeping place of rocks and twigs and branches. This sort of "nest" was called his "call-for-power lodge." When the quester got weak or fatigued or sleepy, he would lie down in this "nest" and doze or sleep. Al Chandler stated: "Their [the quester's] sleep is not sound, any little thing wakens them. They are expecting something all the time and they look for it." Usually power was given during such sleep, although in some instances when the quester was wide awake. The power-giving being would speak to the quester and, usually at least, appear to him.

Sometimes a quester would be told by the being whose "house" was the mountain on which the man was questing: "Here is the kind of power I have. This is all I have. That other one [being] has the kind of power you wish. Go over there." And the being would name some other butte or mountain. Thus, for instance, a man going to a given mountain to seek wealth or war power might be offered doctoring power, and if he did not take this

7: Flannery E-5 (1940, 1945) 1947
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in his honor, and there were certain obligations connected with some of the offices in the newer form of the Grass dance, such as payment for the privilege by the black-dress wearers of being invited to come near the fire in the center and eat dog flesh. Furthermore a new "chief" would almost without exception provide the wherewithal for a whole dance to show that he was worthy of the office.

The procedure of transfer was similar for each office. If, for instance, one of the four "chiefs" had decided he had held this position long enough, at one of the dances he would order the transferring song to be sung. He, together, with the other three, would rise and dance around more or less deliberately and in a dignified manner. When these four reached the man who was to receive the office, each of the other three would make a motion toward the recipient as though helping him to his feet, while the donor himself would actually take his hand and assist him to arise. They then led him around the dancing place and finally installed the new officer in the place of honor vacated by the donor. It was customary, as the donor approached the region where the recipient was sitting, for everyone in the vicinity to bow his head as though making himself inconspicuous. None of them was supposed to know ahead of time on whom the choice would fall and, according to Gros Ventre etiquette, it would be very bad form for anyone to seem eager to receive an office, or any kind of honor for that matter.

Changes in procedure. In this later period the Grass dance was held sometimes out of doors in a circular space enclosed by wagons, at other times in a large log building, the ground plan of which was as nearly round as it could be made. It was remarked in this connection that the modern rectangular community hall at Hays, on the Reservation, was no good for Gros Ventre ceremonies, including the Grass dance, "because everything we did was in a circle." The present almost circular community hall at Lodge Pole is considered much more satisfactory. The seating arrangements were very similar to those described for